The Bombay Guardian.

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WEEKLY REVIEW.

—Modern engineering seems not to fancy the simple and direct, but to delight in the complicated, unobvious and enormously expensive methods of dealing with difficulties. So it seems to us when we consider Mr. Russell Aitken's scheme for disposing of the sewage of Bombay by the construction of a Cloaca Maxima, five miles in length from the native town, to the extreme end of Colaba, (much of it through hard rock) there to fall into the sea and possibly to find its way back to the harbour. Five serious objections to the scheme have been pointed out by Mr. Rawlinson of London, and to these Mr. Blaney is wisely drawing attention.

—There has been much prayer offered in behalf of the captives in Abyssinia and of the expedition sent for their deliverance. Christians throughout the world are called upon to return hearty thanks to God for the wonderful success granted to the expedition. The period between Friday the 10th and Monday the 13th of April, was like the closing scenes of a drama rising in interest to the last. It seems marvellous now that Theodorus should have sent the captives *sains et saufs*, to the English Camp; the 308 Galla chiefs so horribly slain by his own hand and hurled to the bottom of a precipice on the 9th inst., showed that the ferocity and atrocious cruelty of the man remained unbroken to the last; and we can only ascribe it to the wonder-working providence of God that a like fate did not befal the captives.

—This year witnesses several additions to the number of coal-laden ships that have perished by fire in attempting to cross the line under a vertical sun. There are in some ships, we believe, devices for ventilating the hold and keeping down the temperature of cargo; if there is any virtue in these, coal-ships should be compelled to use them.

—The military establishments of Europe, even in time of peace, costs 280 millions sterling. This includes the estimated value of the labor from which the troops are taken. Including the armies of America, the cost cannot fall much below one million a day. This in the most enlightened part of the world. The propensity of man to slay his fellow-man is thus indicated in a way that every one can appreciate. And yet we have exploded the dogma of man's depravity.

—The Mhowkee Mullee viaduct on the Bhore Ghaut is approaching completion. We understand that the contractors for the masonry portion have been encouraged by the promise of ample reimbursement, to spare no expense in the construction, and not the slightest doubt of its security will, we suppose, be entertained. They have got through their portion of the work, and it only remains to elevate and put in position the girders over which the line is to pass. The whole will, it is hoped, be completed and ready for use, by the end of next month.

The words *Pharisee* and *Parsee* are nearly alike. It follows therefore that the Pharisees were a sect that got their name from their adoption of the religious ideas of the Persians. It further follows that wherever the remotest analogy can be traced between the religion of the Jews and that of the ancient Persians, we are to understand that the Jews were indebted to the Persians for their religious tenets, and it still further follows that all that is said in the Bible about the special instruction and discipline bestowed in divine Providence upon the Jews, is false. Such is the remarkable course of reasoning indicated by G. B. in one of his recent letters:

"What were the Pharisees, but Pharsi,—Parsee,—Persianising Jews, who believed in angels, in spirits, in the resurrection of the body, and the life everlasting? The Jews borrowed many of their 'ordinances and ceremonies and institutions' from the Egyptians, but they did not borrow the doctrine of the immortality of the soul from them, they waited for centuries and then borrowed the doctrine direct from the Persians."

Before this writer's merest flight of fancy all history must fall prostrate. Now the existence of the sect of the Pharisees cannot be traced back so far as two centuries before Christ. Their name is derived from the Hebrew word *parash* signifying *to separate*. This straightest sect of the Jews were in fact separatists, purists, exclusionists.

G. B. says that "it is because he reverences the Bible that he protests against its being degraded to a fetish or supernatural revelation from God." By this language he puts himself out of court with all who believe in a supernatural revelation. All such are simply fetish worshippers in his regard. But the mystery is how he can reverence a book which on every page declares itself fetish. We need not wonder that under the influence of such a tremendous and grossly irrational prejudice, he should be unable to appreciate or even grasp the evidences of the Bible and that the most fantastic speculations, should outweigh in his estimation the testimony that has given to thousands and tens of thousands joy and peace in believing.

A. C. S. has sent us an unauthenticated letter, commenting upon this expression in our 25th Homily for the Times: "Man must become confessedly a fool before he can receive the wisdom from above." The writer says: "If confessed fools alone can become true Christians, and if the whole and sole aim of Christianity be to convert all men into confessed fools and ignoramuses God save us from it." And a great deal more to the same effect, which there is no need of printing as it is all grounded on a misconception.

There is certainly a sense in which we may say that some people do not need to become converted in order to become fools.

The wisest men are those who are most deeply sensible of their ignorance. Such may avail themselves of the promise, If any man lack wisdom let him ask of God.

How A. C. S. could read our article and fail to understand its scope as he has done, surprises us not a little.

If he had been acquainted with the Bible he would have seen that our statement was just the repetition of one made by Paul: "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise." 1 Cor. iii. 19. "Hath not God made foolish the wisdom of this world?" 1 Cor. i. 20. "The fear of the Lord is the beginning of wisdom." "Except a man be converted and become as a little child he cannot enter the kingdom of heaven."

A man that believes in alchemy and wastes all his money, time and health in the mad endeavour to trasmute base metals into precious, needs to discover that he is a fool before there is much hope of him. Now with regard to the all-important matter of salvation the Bible teaches us that men generally are under as great a delusion as the alchemist; they neglect the one thing needful in the pursuit of things that are, *in comparison*, of no value. If a man were ill with a dangerous disease, for which a cure exists, and instead of sending for a physician or for medicine, should send for some one to teach him Sanscrit or Chinese or Mathematics or History, he would not be acting a very wise part. If he could be brought to see the folly of this, that would be the first hopeful sign.

The man who becomes a Christian, becomes a fool that he may be wise, not by divesting himself of any actual knowledge, which he would find rather difficult, but by taking a new view of his past life, his present condition before God, his obligations and his need. He pronounces himself an egregious fool for having founded his complacency on attainments that could not in the least profit him in the matter of obtaining reconciliation with God. All this is sufficiently indicated in the discourse which our correspondent criticizes; a little attention to the context would have saved him the trouble of apostrophizing us as he has done.

The *Times of India* noticed one of the letters on the Myth Controversy, signed *Nota Bene*, that appeared in its columns, in these terms:

"In passing, we would call attention to the letter signed 'Nota Bene' as illustrating the temper and spirit in which alone any good can come of these contests."

In reporting the matter, we said:

"The *Times of India* expresses its high appreciation of one of the letters signed 'Nota Bene.'"

Our contemporory says we have done him great injustice by thus characterizing his remarks. We are very glad to find that he did not mean by what he said to bestow the high commendation we fancied we found in the words, and we regret the pain we have

given him. He can see in the report made by our words nothing but misrepresentation and *odium theologicum*, and he adds:

"If truth and justice are not exemplified as the primary and radical elements of a professedly Christian character, in any one undertaking the defence of the literal letter of the Bible or vindicating the authenticity of Bible naratives, or in any other show of Christian championship, his efforts are but, as sounding brass or a tinkling cymbal."

Thus it appears that the *Bombay Guardian* comes out of this controversy the greatest sinner of all; the hard words of our contemporary are all reserved for us; the community have been appalled and shocked by assaults upon the Scriptures as outrageous as anything we ever saw in print; but the *Guardian* is stigmatized as we have seen for having found high commendation in the words 'The letter illustrates the spirit and temper *in which alone any good can come out* of these contests.'

We cannot say that we take the same view of the *spirit and temper* of *Nota Bene's* letter that our contemporary does. *N. B.* says that whether the things in the Bible are legendary, mythical or historical, makes no difference; men of culture can get as much good out of a collection of myths, as out of truths. If he were to speak thus of the editorials of the *Times of India* our contemporary would not admire the spirit and temper of *N.B.*; but it is of the writers of the Old and New Testament, holy men of old who received the attestation of the Lord Jesus Christ, and many of whom laid down their lives in vindication of the truth committed to them, that he thus speaks. And for a specimen of true *odium theologicum* commend us to the words of *Nota Bene* in which he charges with irrationality and wickedness the belief that Christians have in the literal truth of the sacrifice of Isaac.

THE *Indian Churchman* says:

"Judgment has been given in the St. Alban's Ritual case, and we shall be very much surprised if the Puritan party is satisfied. They called on the Arches Court to curse them the Ritualists, and behold it has altogether blessed them. The grand feature in the whole case is the recognition of the distinctively Catholic position of the Church of England. She is declared to be the same Church now as she was before such men as Cranmer or Luther were born. Sir R. Phillimore quotes a statement made in 1851 by the Archbishops of Canterbury and York and twenty other Bishops, setting forth the 'undoubted identity of the Church before and after the Reformation,' and declaring that the Church then rejected certain corruptions (as, we may mention, did afterwards the Council of Trent), and established 'one uniform Ritual,' without in any degree severing her connection with the ancient Catholic Church."

The *Churchman* is quite delighted that the Church of England would be pronounced the same now as she was before the days of Cranmer or Luther; the same now as when she was simply the Church of Rome in England, and believed in purgatory, penance, mediation of saints, celibacy and all the rest.—

The *Overland Mail* says:

"The Ritualists of the metropolis are just now in full force. The judgment of Sir Robert Phillimore having been appealed against by the other party, Mr. Mackonochie and his friends hold themselves at liberty to set all its precepts at defiance, and they are now therefore carrying their 'ritual, vestments, and practices' to a greater extreme than ever. On Easter Sunday the incumbents of Ritualist churches throughout London made the service of an extraordinarily imposing character, and all sorts of ancient ecclesiastical authorities were consulted with a view to the introduction of any additional decorations that might be strictly legal. At St. Alban's (Mr. Mackonochie's church) there was a crowded congregation, and the service was of the most ornate description. Lights burned dimly on the altar, which was heaped up with flowers and surrounded by gorgeous silken banners chiefly bearing representations of the Virgin; the officiating priests were clad in all the glories of purple silk and gold embroidery; gilt crosses gleamed from every corner; the fumes of incense filled the nave, long processions of priests, deacons, and choristers wound about the chancel, the host was elevated, and everything else done to make the show complete."

The *Indian Churchman* tells us that if the Church Association fail in their suits against the Ritualists, the party whom they represent 'will be bound by their own words to quit the Church of England.' What a day of rejoicing that would be for the candle-lighters.

SOME of the curious features of Hinduism have been brought prominently into notice by an incident that has just occurred in Bombay. Almost every body here has heard of the *yogee* who is self-immured in a tomb at Walookeshwar, (Malabar Hill) near the temple. The tomb is aboveground, is just large enough to allow him to sit in it, his back being exposed, his head and the rest of his body being concealed. He has been sitting there for about two years and a half, professedly in a rapt religious state, never speaking, never moving. The body is allowed to assert its authority for an hour or two in the 24, at night, when he comes out, bathes and eats. A thatched roof covers his head. He is a Wani, of the Lohanna sub-caste. The righteousness accumulated in this way, is in the estimation of Hindoos, something incalculably vast, and there is boundless merit even in ministering the food that he requires. Mr. Cooverjee Pragjee thinks himself happy in having the privilege of thus ministering to him. Last Saturday evening one of the Maharajas of whom we have heard so much, Chimunlal Maharaj, came there with some of his followers, removed the hatched covering and tried to make the devotee speak. The *yogee* was not disposed to throw away the accumulated righteousness of his 2½ years' silence; he would not speak. The incarnation of Vishnoo thereupon got angry, shoved him with his stick, and finally ordered his men to drag him out of his cell; dismissed two of his sepoys who refused to obey him; and compelled the others to pull the ascetic out by the hair of his head. 'The hair was pulled with such violence that some was torn out of the head from the very roots,' causing blood to flow. Then the Maharaj, the divine avatar, belabored him with a stick. Still, not a word could be got out of the Bawa. A cry being raised at the neighbouring temple, the Maharaj thought proper to beat a retreat. All this will excite a good deal of indignation in the Wani community and put to a severe test their devotion to the Maharajas. It was thought that the influence of this class was subjected to a severe test when their frightful immoralities were brought to light in the Maharaja Libel case; but it seems to have gone triumphantly through those exposures. It remains to be seen how the worshippers of the Maharajas will regard this act of assault. We fancy that Chimunlal Maharaj must have become jealous of the fame and influence which the *yogee* was rapidly acquiring. The remarkable thing is that a large body of Hindoos should be equally ready to prostrate themselves before a voluptuary who demands their property, their women, their all, and before a misguided ascetic who fancies that he pleases God by annihilating all the powers that God has bestowed upon him. We are indebted for the particulars of this incident to the *Times of India*.

Mr. Tinling and Miss Carpenter visited India at the same time, each spending about six months in the country. Both have published their observations. Mr. Tingling's work bears the title: "The English-Speaking Natives and Deists of India; being Notes of an Evangelist's Tour in the three Presidencies." This work has, unfortunately, been published in parts, and has, in consequence, been not much noticed. It is, however, about to appear in the form of a half-crown volume, orders for which will be received at the Bombay Tract and Book Depository.

As many of our readers will probably not have seen these pamphlets of Mr. Tinling, we make some extracts. In Part II, speaking of the Brahmo Somaj, he says:

"The greater part of this religious fraternity are young men—some of them very young—whose teaching in government schools has created disgust at superstition, an interest in English literature, and a consciousness of power with the desire to exercise it. The rooms of the Brahmo-Somaj provide exactly what they want—the English library, the Deist prayer meeting, the opportunity for debate and congenial society. No one would expect such an association to show a fixed system of theology; but one might have hoped from the few thoughtful and earnest men who have guided its counsels, something more definite than it has ever attained to, and changes less violently abrupt and contradictory than have characterised its short existence. To describe the doctrines of Brahmoism is impossible. Its followers consider it to be a religion, and talk of it as something not only differing from, but 'beyond Christianity;' some indeed profess to be seeking and advancing, but the commoner language of Calcutta is that of intellectual pride and hopeless self-satisfaction. Yet the one permanent characteristic of this faith, if we may for a moment allow it the name, is its antagonism to the old idolatry in its belief in one God, while every attempt at defined doctrine, regarding man's human nature, way of acceptance before God, and future life, has been an exposure of darkness and weakness, and an opportunity for disunion and self-contradiction that testify of the absolute need of revelation more loudly than any voice has done from without. It is of little use to mention particular doctrines that have been laid aside or taken up by the Brahmos within the last twenty-five years. The abandonment of the Vedas as inspired authorities, of the belief in transmigration of souls, and of the absorption of the soul in the Deity, seem to be great strides towards truth, and have raised sanguine hopes in the breasts of the Christian friends of India. But when we see that the movement is the effort of human energy and the very crown of native pride, and that its limits are superstition and natural religion, and its direction from the former to the latter, we shall understand that everything that has happened was to be expected from human causes, and that little more can reasonably be hoped for, except by the supernatural interference in individual cases of the same Spirit of God that has converted many of the blindest worshippers af Shiva and Vishnu.

"From beginning to end, the characteristics of the Brahmo-Somaj will be—*Deism and uncertainty.*"

Speaking of Baboo Keshub Chunder Sen, after giving some passages from the Lecture, "Jesus Christ: Europe and Asia," he says:

"These quotations will give the reader an acquaintance with Baboo Keshub as he was some three years ago. Though he carefully retains the name of a Brahmo, it would be difficult to say in what he differed from those who call themselves Unitarian Christians among ourselves. But the position was untenable. It was a dazzling beig to the reformers and sceptics below; but it was necessary to abandon it, and to advance or retreat, for common sense insisted that it m Jesus Christ too little or too much. The Bab preferred to retreat, and in a subsequent lectu on 'Great Men' he disappointed the hopes of h Christian friends by repeating his praises Jesus, and neutralising them by associating wi

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his the names of heathen statesmen or sages who claimed his natural admiration.

"Thus the Deists of Calcutta are interesting, perplexing, and disappointing. Few men reach them with much influence for Christianity: few are specially suited to the work. If not strong in mind, they are ingenious; if not logical, they are subtle. Few of them have read the evidence for Christianity: most of them have read much against it. Paley and Butler are almost practically unknown, while to thousands the name of Thomas Paine is a household word."

And in describing a visit paid to the Baboo in Calcutta, he says:

"We had but little conversation at this time. I told Baboo Keshub my object in visiting India, and how I wished to meet such men as himself in public: but he was very reticent, and would not be drawn into much conversation. I observed that he had taken a very prominent position as a reformer, and spoke of his praise of Jesus; but Dr. R., who was with us, remarked, 'he has withdrawn all that,' and the Baboo did not deny it. He gave me a copy of his celebrated lecture, and we left him; nor did I see him again till I was far from Calcutta."

Part second closes with the following paragraphs which show that the work of this brother in India, was in more senses than one 'a work of faith.'

"In bringing to a conclusion this account of my work in Calcutta, I have decided to make known to my readers some facts which I had not the least intention of publishing when I began these notes.

"My purpose in writing at all was to add to the information of fellow Christians respecting a very peculiar part of the mission-field, particularly in the hope of encouraging some labourers endowed with suitable gifts to go out, it might be only for a few months, and preach the Gospel in their own language. In doing this I have said nothing about pecuniary means, and I had intended to leave this part of the subject entirely to the principles and circumstances of my readers. But pecuniary means are so much connected with the difficulties of working in a country at such a distance from us as India, that the want of them presents an apparently insuperable barrier to many who are otherwise qualified for the work; and as there is no consideration but that of personal feelings to prevent the experiences of one evangelist being made known to others, I have thought latterly that I should scarcely be justified in altogether withholding information which might further the Lord's work in India more than anything else that I have written.

"I would then remind those who feel drawn to such a work as I have been describing, that the silver and gold are the Lord's. What they have been leaving for men of fortune may be done by men of faith. We are a great deal more independent of the world and its money than even Christians are apt to believe. One who knows God as his Father and Saviour has quite enough of promises respecting bodily wants to remove all carefulness when he is engaged in God's work, and to make him depend upon God alone in any part of the world.

"It may be to the encouragement of some if I say that I went out to India as an evangelist without any means either to remain in the country or to return to England. I have related at the commencement of this narrative the only pecuniary transaction connected with it at home. My friend Dr. C., who had proposed the work, sent £100 to defray the expenses of the outward voyage. Besides this, during the whole time I was in India, I had 'no communication as concerning giving and receiving' with any Christian friends at home. I had but very few introductions in India: my work was thought by many Quixotic; and often where I expected sympathy I met with cold indifference. Had I depended upon men—upon Christian men, and even upon those recognised as most ardent in the work of the Lord,—I must have fainted and failed; but depending upon the Lord alone, I found most blessed exercise of faith, and such proofs of his faithfulness as they only know who are shut up to God.

"I had not the means of continuing my evangelistic journey from Calcutta until the Lord put it into the hearts of some of his people to inquire about the matter. The question came from them; they thought that their help might be acceptable, being suggested, they said, by the mention of Dr. C.'s share of the work.

"By their means, in this last graceful act of a consistent and hearty fellowship, I was freed from all consideration of money throughout the long journey to the other side of India. The way being now made plain, I left these friends and their city of palaces. Native bazaars and European mansions were soon left far behind, but not so the affectionate regard which had grown up among them, or the lessons they had taught."

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SATURDAY, MAY 16, 1868.

A NEW MISSION.

We have much pleasure in announcing the establishment of a new mission in India. The Germans in the United States, now numbering four millions, have recently formed a missionary association and have sent the Rev. Mr. Lohr to India to commence operations in some unoccupied field. Mr. Lohr (having been previously a missionary in Russia) came out to this country in 1848 as one of Gossner's missionaries, and for nine years had the privilege of laboring among the Chota Nagpore tribes. In 1857 that mission was entirely broken up by the mutineers, armed bands of whom pursued the missionary families for a long distance; but the latter were enabled to reach Calcutta in safety. Seeing no prospect of a speedy resumption of missionary efforts in Chota Nagpore, Mr. Lohr went with his family to America, and there had the pastorate of a German Church in New Jersey. His desire to return to India has at length been gratified in the way we mentioned. On his arrival here, his attention was called to the large unoccupied regions in Western India, and also to that very interesting class, the Sutnamees of Central India. His knowledge of Hindi and Hindustani led him to look beyond the bounds of this Presidency; inquiries made at Nagpore, where the Rev. Mr. Cooper was enabled to give him valuable information, led him to decide in favor of settling among the Sutnamees of Raipore. There and in the regions round about, are found about 450,000 of this class, who have thrown off idolatry and avow themselves worshippers of the one God, and have no caste distinctions though they in some particulars still constitute a caste to the rest of the world, and are ardently desirous of having missionaries among them. Those who have had the opportunity of becoming acquainted with them, are disposed to regard them as a people prepared of the Lord for the reception of the truth, and our Free Church brethren would doubtless, if they had had the men and the means, have hastened to include them in the limits of their mission field. The coming of Mr. Lohr, at this juncture, with authority to commence a mission wherever circumstances might seem most to demand it, appears quite providential. He left with his family for Raipore a few days ago, and we hope that the future developments of the work may correspond with the anticipations entertained. It will not be long, we imagine, before the Germans of the West send forth colleagues to aid Mr. Lohr.

Meanwhile, that portion of India which faces the Western world, and may be called the threshold of India, the long strip of country lying between the Ghauts and the sea, and known as the Northern and Southern Concan, remains unoccupied. Between Honore and Surat, there is not a single European missionary. The entire region is accessible, and is in many respects most eligible as a mission field. We hope that the attention of some body of Christians, desirous of bearing their part in the great Commission, may be soon and successfully drawn to it. Then there is an immense extent of unoccupied ground in Berar and the regions around about. When the Native Churches of Western India shall have made such progress and attained to such development that they shall no longer need the aid of European Christians, the missionaries that are here will be free to extend their labours to the regions beyond. But that day is still in the future, and the call for evangelists is pressing and earnest. Even the Railways are now traversing extensive regions of country where the voice of the missionary is never heard.

THE HEBREW BIBLE.—II.

We have stated what must be regarded as a very formidable difficulty in the way of admitting, as is commonly done, that the books of our Hebrew Bible were separated by ten or more centuries in the dates of their composition. We propose now to make some remarks upon the language in which the Gospel of Matthew was written; the bearing of these upon the point in question will be afterwards seen.

There is good reason to believe that Matthew wrote his Gospel originally in Hebrew, or rather in the language then commonly spoken in Palestine, which, as we have seen was a modification of the old Hebrew, and what scholars generally call West-Aramæan, though in the New Testament it is designated Hebrew. In this language Paul addressed the populace at Jerusalem at the time that he was arrested, Acts xxii. 2. The chief reasons for believing that the Gospel of Matthew was originally composed in this language, are the following:

All early writers, down even to the time of Erasmus, held that Matthew's Gospel was written originally in Hebrew. Papias, bishop of Hierapolis, A. D. 116, says: "Matthew composed the divine oracles in the Hebrew dialect." Irenæus (A. D. 178) says: "Matthew published also a Scripture of the Gospel among the Hebrews, in their own dialect." Origen (230) says: "The first of the four Gospels which alone are received without dispute by the whole church of God under heaven, was written by Matthew, once a publican, afterwards an apostle of Jesus Christ, who published it for the believers of Judaism, composed in Hebrew letters." This opinion, as we have stated, went unquestioned until the 16th century, and would probably never have been called in question if certain writers had not thought it necessary for the honor of our Greek text to insist that it was the original. But this is surely a mistaken jealousy. The seal of inspiration is just as attachable to a translation as to an original. The Hebrew Gospel of Matthew was for a temporary purpose and for a particular people; the Greek version was for the numerous nations that understood Greek, and for an abiding place in the canon. So the book of Enoch, quoted by Jude, and other ancient inspired works, accomplished the purpose for which they were given and found no place in our canon; they became corrupt or disappeared altogether.

The point on which we insist is that by all ancient writers, and by the majority of modern critics and commentators, the Gospel of Matthew is believed to have been written originally in Hebrew, and that this belief does not in the least militate in their opinion against the inspired character of the Greek. Tregelles, in editing Horne's "Introduction

to the Textual Criticism of the New Testament", says: "All testimony is in favor of a Hebrew original of St. Matthew's Gospel and of that only. Every early writer who testifies that St. Matthew wrote a Gospel at all, testifies that he wrote in Hebrew. They received the Greek copy as authoritative, and as that which they had held even from the apostolic age, but they never say that it was the original."

There is scarcely a question among any, that in our Lord's discourses as contained in the Greek text of the Gospels, we have not the *ipsissima verba*, but a translation of his words. It is quite possible that our Lord may have on some occasions used the Greek language; he would sometimes have audiences in Jerusalem that would understand him in this language; but even there we find that 'the more heed' was given to Paul when he spoke in the current Hebrew. But beyond all doubt, in Galilee and in the provinces generally, the only language that would be popularly understood was the Hebrew, that is, the modern form of it, the West-Aramæan. In this language, as we have mentioned, the *Targums* or versions of the Old Testament, were written.

But all that hold the Inspiration of the Scriptures, hold that their inspiration is unaffected by these considerations. All Scripture is given by inspiration of God, says Paul; all that is entitled to the name of Scripture whether written originally as it is, or made from another tongue. The authority is connected with what is written, (as Gaussen so well brings out) not with the agent by whom it was written. The Greek New Testament has the *imprimatur* of God.

We will now suppose that the Hebrew in which our Old Testament is written, was the language of Judæa from the seventh century before Christ to the second century before Christ. We have seen that it ceased to be the spoken language of the people, after this latter date. Let us allow that it had a duration of five centuries during which it remained substantially intact, undergoing no greater changes than are perceptible in a comparison of the different books of the Old Testament. Well, what was before it? A language of which it was a modified and modernized form, just as the West-Aramæan is a modified and more modern form of it. Of this more ancient language we have no remains, and are of course unable to pronounce concerning it. From Ur of the Chaldees Abraham brought the language then current in Mesopotamia. His son and his grandson contracted marriages with their Mesopotamian relatives, and Jacob spent many years and reared a large family among them. The language brought from Padan-Aram was that which went with the Israelites to Egypt. It was there no doubt a good deal modified during the 430 years that (as we believe) were spent by the children of Israel in Egypt. We are among those who believe that the Sinaitic inscriptions, could they be interpreted, would throw light upon the question as to the language which the Israelites brought out of Egypt with them, and in which Moses wrote the books attributed to him in the Bible, namely, Exodus, Leviticus, Numbers and Deuteronomy.

There is manifold, cumulative, overwhelming evidence that these books were written at the time when they purport to have been written, namely, shortly after the exodus and in connection with the divine promulgation of the polity, civil and ecclesiastical, embodied in them. Genesis has possibly a higher antiquity. Joshua, Judges and other Old Testament books, bear the stamp of having been written in early periods of the Jewish history: Now we are asked to surrender the mighty force of proof, demonstration itself, which declares the high antiquity of these books, and forbids us to believe that they *could* have originated at a later period, to surrender all this and believe that the Jews invented a Magna Charta a thousand years after the foundation of their polity, and one and all agreed to testify that they had always had this Magna Charta, and that all their institutions and ceremonies and festivals rested upon it, and carefully re-wrote all their history so as to make it appear that their ancestors had never been without it, we are asked to believe this preposterously incredible hypothesis, because the language of the different books of the Old Testament is essentially one! Conscious of the inexpugnable and overwhelming evidence of the authority of these ancient books, sealed by the attestation of our Lord himself, Christians, whether they can meet the difficulty propounded above or not, refuse to be staggered by it. In view of all the evidence that exists, the utmost that can be required of us is that we should suggest a possible solution of the difficulty, and this we now do: *The more ancient books of the Old Testament were written in a more ancient language than that in which the others were, and were translated into this later language by inspired men.*

HOMILIES FOR THE TIMES.—XXVII.

"The god of this world hath blinded the minds of them that believe not." 2 Cor. iv. 4.

By the kingdom of God we mean his rule over free intelligences. Where the will of God is done intelligently, cordially and wholly, there is his kingdom. Viewed in its prohibitory character that will is a wall about the kingdom high and unscaleable. But the citizens of this kingdom are free agents, not slaves or prisoners; the walls are pierced with many portals, the extreme expression of this free agency. They that do the will of God acceptably, do it of their own choice; and are endowed with the liberty of choice, in order that they may thus do it. It is permitted them to look at something else besides the will of God, and to weigh the worth of the two.

We can imagine a citizen of the heavenly kingdom approaching one of these gates, and saying to himself: "Is it very certain that I am free to pass through this portal to the region beyond? It is true that I have never felt any inclination to go hence; but is it not possible that he who made us, made our inclinations to be what they are? He made us with a heart to do his will and connected with this a sense of liberty; but this sense of liberty may be delusive; perhaps we are really bound, though by invisible and unsuspected chains, to God's will. Have I actually power to go through this portal into the open? We are all supposed to be doing God's will, freely, of choice, preferring it to all besides; the question is whether we have this power of choice, or merely the semblance and idea of it. Now that I look through this portal into the region beyond, I see nothing very forbidding; it seems to be all God's world so far as material things are concerned; there are no cherubim with flaming swords, waving me back. Have I really the power to put my foot over this threshold? Shall I try?"

Having gone so far he will probably try. If he would look at the gate, he would see an inscription to this effect:

"You are free to go out, but think not you have the same freedom to return. For the god of that outer world unites himself to you immediately that you enter his realm, and exercises all his mighty art to win you well away from the kingdom of heaven, and to keep you everlastingly away. All his power will be between you and your return, and you surrender yourself to that power in passing this gateway."

The doubting denizen of the kingdom, gives no heed to this warning: he is absorbed in his enquiry: "Have I really this power? Or am I after all virtually a prisoner here, under the power of an absolute law that compels me to do the will of the Master while it flatters me with the belief that I am doing my own and am perfectly free? Is it likely that God would give us this power out and out? But if not, why make us imagine that we have it? Surely there cannot be great harm in exercising the power that God has given us. I am told in my heart that he has given it for a particular purpose; liberty is given that I may choose to do his will, not another will; but how can I be sure that I have this liberty if I only exercise it on one side? Is it liberty or only a delusive sense of liberty?"

Well, he puts the thing to the test. He steps beyond the gate. The heavens do not fall, nor do they gather blackness; there is no sense of revolution and destruction within him; he feels very much as before, only he has verified this matter of liberty to himself, and knows assuredly that he has it. He feels almost as though he had a new power. The country expands before him pleasantly and invitingly; he is promised revelations of science and curiosities of experience that he would never have known in the walled kingdom; and is lured on by one who knows the heart and how to address it. He is in the dominions of 'the god of this world.' But it is borne in upon his own heart, that he has lost no power, has still the same liberty he always had, can shake himself free from sin at any moment that it suits him, that there is nothing but his own will to hinder him from recrossing the portal of the kingdom of heaven. He is sedulously kept ignorant of the captivity in which he is; of the power arch-angelic that forbids his wishing to return. The Spirit of God is no longer with him to inspire him with right aims and resolutions. He rapidly becomes acclimatized in the regions of sin, and he thinks that an atmosphere of pure truth would be noxious. He persuades himself, or lets Satan persuade him, that this too is God's world where he is, and he is no exile; the thoughts and feelings of his present nature, are not condemnable. In the kingdom of heaven all spoke to him of holiness and love and he could not conceive of God as other than a God of pure holiness and love; but now his view of God is obscured and defiled by the elements around him.

To know the full meaning of these words, we must look at the entire history of our race, not as it has been written, for sinners are poor chroniclers of sin and the god of this world maintains a strict censureship, but as the great truths of God's revelation flash light upon it.

How blinded the minds of men are, is made specially evident when from the gates of the Kindgom of heaven the Gospel is preached, the cross uplifted. When, in the death of the Just for the unjust, the Beloved for the condemned, the love of God draws nigh to sinners, then it becomes manifest how

tremendous the mastery that the god of this world has over their minds and hearts. It is their will that refuses to bend; there is, in one sense, only their will betwixt them and salvation; but a power that nothing but omnipotence can overcome, is commingled and inwrought with their will.

They that walk on the battlements of the Kingdom of heaven, have before them in the realms that sin has blighted, evidence that their liberty is no delusion, that the will of God is the will of love divine, that the least deflection from that will is frightfully perilous. And we may believe that the spectacle of our sin-cursed world, has some magnificent influence upon the worlds of the unfallen.

Notes from an Interleaved Bible.

Psalm xxvi. 6. I will wash my hands in innocency. Corresponding to, 'He that hath clean hands and a pure heart.' Wrong-doing is that which defiles a man and hinders his prayer from being heard. All ablutions and ceremonious observances are vain, except a man hears the word and keeps it. If we listen not to God, he will not listen to us. 'If we walk in the light as he is in the light, the blood of Jesus Christ cleanseth us from all sin.'

The connection of verses 6 and 7, shows that as allowed sin hinders us from communion with God, so it unfits us to testify to men of Him and his Gospel.—'Thanksgiving.' It is when we ourselves have had experience of divine grace, that we can best speak of it.

8. God dwells in his people. His honor is found with those that honor him. 'He that walketh in the midst of the seven golden candlesticks.' The temple a mere type. We have the true churchmanship expressed in this verse, when we love all who love the Lord Jesus in sincerity.

11. This man of uncompromising integrity, who refused to have fellowship with the unfruitful works of darkness, placed all his hopes upon the redeeming mercy of God.

12. Even place; level ground. Without faith his standing would have been on slippery rocks and amid precipices, We think of the Psalmist as an exceptionally pious man; he rejoiced to be found in 'the congregation.'

xxvii. God himself is the light, salvation, strength of the individual believer. How this strikes at the root of all priestism, all interposition of men, saints or angels, all proxy-religion. No Christian should be content to remain without the experience that warrants this language. God is light; but is he your light? are you taught of him concerning himself, yourself, and the way of life? 'I am the light of the world; he that followeth me shall not walk in darkness.'

All courage consists in confidence in something or other. Ordinarily, confidence in self. But when a man is without strength, his self-confidence is foolhardiness. A sick man is a fool, who attempts to fight instead of seeking elsewhere the strength he has not. Courage ceases to be a virtue when it is dissociated from the wisdom to ascertain where our true strength is. The only true courage is Scriptural faith, for this shows us where our true strength is.

2. Saul of Tarsus and the church at Damascus.

3. History of the church, passim.

4. The one thing needful to the Psalmist was to have uninterrupted communion with God. Similar is the great aim of Paul who counted all but loss for the excellency of the knowledge of Christ. Christ secured to his people the privilege here sought, when he promised the Holy Spirit to abide with them for ever.—To dwell in the house of the Lord forever, is a very different thing from being a constant attendant 'at church.' Many are such who know not what it is to be in the house of the Lord. By faith only we have this access. To dwell; to behold; to enquire, are the three divisions of the Psalmist's wish. To dwell: to abide in the realization of his love. To behold his beauty: to see the glory of God in the face of Jesus Christ and be changed into the same image. To enquire: forgetting the things behind, to press forward.—The house of the Lord: in my Father's house are many mansions.—Beauty: the word is suggestive. Many seek for the sublime and beautiful. Who is not attracted by beauty? Yet how few consider that the mind which originated all the beauty of the universe, must itself be lovelier than all. All true beauty must speak of the beauty of the character of God, must point upward. It is unfaithful to its mission when it does not. On every page of the Bible we have a picture of God. It is a collection of pictures, through which his beauty looks out upon us through words and works expressive of his perfections, specially as they stand related to us. Look out on whom? The eye needs to be anointed with eyesalve, to discern the beauty of the Lord; according to our faith it is unto us.

Correspondence.

LEPROSY AND ITS CURE.

To the Editor of the "Bombay Guardian."

My Dear Sir,—I have read with much interest the notices in the *Guardian* and other Bombay papers anent the successful treatment of Leprosy by Dr. Bhau Dajee. Of all the brilliant discoveries in medicine which have been made in recent years, none will so endear the discoverer's memory, or raise him to be a benefactor of the human race, as the discovery of this Native Practitioner. India will especially hail with joy this step in advance made by one of her own sons. Since reading the notices in your and other columns, I have made diligent inquiries about the subject, and must confess that what I have been able to glean has caused me to have serious doubts as to the genuineness of the so called discovery. The mode of treatment pursued by Dr. Bhau Dajee is, I am told, in the main, the same as that practised by the medical profession, only he uses in addition an external application, the principal ingredient of which has been several times noticed in the "Lancet." I make these remarks subject to correction and will be glad to know that Dr. Bhau Dajee has really in his hands a curative agent for this loathsome and terrible disease. He has now been engaged for many months with his experiments and should be able to give a statement of the results. Several cases are reported to have been cured, and it would greatly increase the confidence of the public and the number of Dr. Bhau Dajee's patients if he would make some of these cases known. On the other hand, if it is urged that it is premature to make such a statement, then it is too soon to say that Dr. Bhau Dajee has discovered a cure for leprosy and has cured several lepers. I know several patients in the Deccan, who, having heard these rumours, intend coming to Bombay to place themselves under the Doctor's care, but it would be well for patients to have a more substantial proof of the truth of these rumours than the mere vague reports which have mainly been culled from the native press.

If there is anything worthy of the name of a discovery in Dr. Bhau Dajee's treatment of leprosy, then I think Government should aid him in making his experiments; but more of this anon. Meantime, however, do not misunderstand the object of the letter; it is not an attempt to make the Doctor divulge his secret, on the contrary, all I ask for is a simple statement by which the public will be enabled to judge whether these reports have any claim to truth, and by which persons afflicted with leprosy may have something tangible to decide by, ere they undertake toilsome and expensive journeys, and after all find the so called cure a mere delusion. Inquirer.

[There are we understand parties in Bombay, once lepers, but in whom no trace of leprosy now appears, who ascribe their cure to Dr. Bhau Daji's treatment. We have no doubt that Dr. B. D. will gladly put *Inquirer* in the way of verifying this matter.]

Epitome of News.

SATURDAY, May 9, 1868.

—Mr. Bickersteth has been Senior Magistrate of Bombay three years, and except for a few weeks has never sat upon the bench. He returned a few weeks ago from Europe, and has now applied for fresh leave to Europe.

—The *Bombay Gazette* on the Prince of Wales: "The fact is the Prince is somewhat wanting in intellectual tastes and is by no means addicted to reading. Nor is this much to be wondered it. Brought up strictly and in seclusion, with no real companionship with boys of his own age, crammed with every sort of knowledge till he was thoroughly surfeited, debarred from politics, having no distinct duties—save those of a social nature—to perform, and married when scarcely out of boyhood, we are somewhat astonished that the story of his life should present so little that is objectionable. In truth, the Prince is a frank, manly, young fellow, of a social turn of mind, quite devoid of offensive haughtiness, yet never forgetting or allowing others to forget his position. We have said that his tastes are not intellectual, yet his abilities are decidedly above the average, and in the unrestrained general conversation which takes place at his dinner table he holds his own well, with the additional charm of suffering most good humouredly the most decided differences of opinion. As to manliness, he is the pattern of a young English gentleman, and is not only a good shot, but a very straight rider across country. It is to be regretted that he should devote so much of his thoughts to dress and the arrangement of his dinner parties, and also that some of his associates should be, though of noble families, men of rather bad style. Still we cannot have everything, and we ought to be very thankful for the contrast which his career offers to that of his great uncle, whom the Duke of Wellington once described as the finest gentleman in Europe for four hours out of the twenty-four, and the greatest blackguard in it for the remaining twenty."

—It turns out that some of the stupid conundrums to which prizes were awarded in Bombay, were not original.

—*Times of India*; Kurrachee: "Mr. Robert Brunton's 'improved Persian wheel' or 'noria' "is gradually finding favour in the eyes of the authorities in Sind. The Commissioner has authorized one being set up and worked in each of the three collectorates in order that the native cultivators might be able themselves to test the 'practical qualities of the machine.'"

—It seems that besides the *Powla*, and the *Bombag Saturday Review*, *Punch in India* has also gone out of existence.

—The Municipal Brick-works are capable of turning out 40,000 bricks a day.

—The chief mate, carpenter and seven men of the *Living Age*, burnt at sea, have arrived in Bombay by the *Cashmere* from Cochin. They were 15 days in the boat before they reached Cochin. The other boats have not yet been heard from.

MONDAY,—May 11.

—*Times of India*; Camp Dalanta, April: "In front of Magdala is a ravine two thousand feet in depth, a tawny and turgid river, and a countless multitude of precipitous and terraced peaks, conspicuous among which Amba Magdala raises its defiant front. With the aid of a good telescope the steep zig-zag road may be traced from the bottom of the ravine, winding upwards and onwards to the summit of the span on the western extremity of which stands Fahla, and on the eastern and more lofty extremity the three positions of Islamgee, Selassie, and Magdala, piled the one above the other. Underneath the very walls of Magdala, at this point perfectly inaccessible, three natural scarps, each about fifty feet in height, have to be ascended in order to reach the steep acclivity of Islamgee, on whose shelving slopes Theodore has drawn up the flower and strength of his army. Men, tents, huts, and horses can be seen stretching eastwards for about a mile and a half, even to the gate of Magdala itself. Between Islamgee and the gate lies another natural fifty feet scarp, forming the wall of the Selassie plateau, whence an apparently easy ascent leads to the Abyssinian capital, the king's house, the prisoners' houses, the church, the abodes of the clergy, the powder magazine, and other principal buildings. Magdala is thus the third or upper story of a scarped hill accessible from the north by only one road, without the aid of gigantic scaling ladders; but, the first or Islamgee plateau occupied, the other two could offer little resistance to a force well provided with guns, mortars, and rockets."

There was grain in abundance. Storms of rain and hail, with lightning, were frequent. The health of the troops continued good. In the Abyssinia correspondence, some singularly severe criticisms have occasionally appeared on Colonel Phayre. The despatches of Sir Robert Napier have not as yet furnished the slightest corroboration of these. We shall accordingly wait for further information with reference to what is now said. The correspondent of the *Times of India*, describing the affair of Good Friday, says: "Colonel Phayre had been despatched beforehand with Pioneers and Sappers to select a site for the camp—which site was to be beyond the range of the guns on

Fahla—and to hold the pass, sending intimation to Sir Robert Napier as soon as the latter part of his instructions had been complied with."

By and by, we are told, Colonel Phayre reported the pass to be held, and the Chief gave orders to advance, intending to make arrangements for the night, and return to the Beshilo till morning. But the pass was not held, and the camping ground was within the range of Theodore's guns. At 4 P.M. these guns opened fire, and 4,000 Abyssinians descended for purposes of plunder.

Then the fight began. "The Abyssinians came on with great courage—horsemen and footmen, spearmen and carabineers, in one confused mass. Unable to stand against the terrible fire of the Sniders, from which volley after volley was laying them down in heaps, they tried to turn the flank of the line, rushing up the hill in crowds for this purpose; but Colonel Cameron wheeled part of his mem to the right, and these, with the Engineers and Beloochees, drove them back pursuing closely. The battle had meanwhile been general all along the Arogee valley; the masses on the left had been well thinned by shell, rockets, and small shot; the Abyssinians were in rapid retreat; and the blood of the Punjabees was fairly up. Tired of using the ramrod and wasting powder, Chamberlain's heroes had fixed bayonets and charged with cold steel, with which they were doing fearful execution, having penned their antagonists into one of the ravines running down from the heights of Selassie and Fahla. The battery, too, had been divided, part being sent in pursuit on the left, part on the right, and part retained in its original position. Given the range, which its officers judge with great accuracy, these steel guns can do destructive work at fifteen hundred or two thousand yards—a fact which was indisputably proved on the 10th instant, and yesterday at the storming of Magdala. Though the ground was not well suited for rocket practice, these missiles produced, by their novelty, noise, and destructiveness, the greatest consternation wherever they fell. Some of them were directed at Fahla, from which the guns were keeping up a continual but harmless fire, and one passed within two yards of the king, who on admitting to the captives next morning that he had been beaten at last, declared the infernal and incomprehensible machine to be the great cause of his defeat. When the route became general and the butchery was about to be renewed with double vigour, a move having been ordered by General Schneider which would have cut off the retreat of a large portion of Theodore's army, Sir Charles Staveley gave orders to stay the work of carnage, as Sir Robert Napier had issued instructions not to pursue too far and to be sparing of ammunition."

The Abyssinian loss was estimated at 500 killed and 1000 wounded.

The next day Theodorus offered to give up the captives if Sir Robert Napier would help him to regain his kingdom and afterwards leave the country. This offer was declined. Before the answer was received, Theodorus was persuaded by one of his chief to give up the captives.

"By the time congregations in India were singing their Easter hymn, sounds of unmingled joy and rejoicing arose from the English camp before Magdala. Every one of the captives was safe and well—all of them to the number of sixty-one being unconditionally surrendered by the tyrant, Now, he thought, he had drank the last draught of humiliation, and would be spared compliance with the latter half of the demand that had been made upon him. Strong in this hope he wrote a very civil letter to the Commander-in-Chief, apologising for his rudeness the day before, confiding to him how miraculously and mercifully God had preserved him from committing suicide, and signing and sealing the letter with the royal seal. In place of the remission he expected, twenty-four hours were given him in which to surrender himself and his all to Her Majesty, or be shelled out of his fortress before another sun arose behind it. Now he saw, when it was too late, the mistake he had made in letting the children of England go: he had not another card in his hand worth playing; there was nothing for him now but captivity or death.

"As long as Theodore's name is remembered, so long will those who saw his slaughter-house on Monday last curse his memory as that of a cruel and savage man, who never looked on a fair province without blighting it, and whose soul delighted only in shedding innocent blood. In a heap at the bottom of a precipice down which they had been hurled, lay the bodies of three hundred and eight Gallas chiefs whom Theodore killed with his own hand on the 9th inst, or caused to be broken on the rocks below. There they lay, chained hand and foot as they had left their dungeon, a ghastly heap which none who saw can ever forget, or for humanity's sake cease to bless the hour which saw the tyrant and murderer turn his bloody hand against himself and rush unbidden into the presence of his Maker."

—Camp before Magdala, 16th: "Theodorus, finding how grievously he had been out-manœuvred notwithstanding his cunning, heaped imprecations upon Rasssam's head, and almost with his dying breath cursed the man to whose good offices he had trusted in vain."

"The Commander-in-Chief wrote him a kind and flattering letter, telling him that he had fought like a brave man, and like a brave man was defending his fortress, but had been beaten by the superior power of England. His Excellency had no wish for further bloodshed, and guaranteed his majesty honourable treatment for himself and family should he surrender."

"Inspirited as the soldiers were by the thought that their toils were now almost over and that success had crowned their enterprise, their ardour was also strengthened by the uncertainty which surrounded everything up to the very last moment. For all any body knew to the contrary, Theodore might have ten thousand men in battle array on the top, or he might, as had been reported, have already died a suicide's death. About mid-day Fahla, Selassie, and Islamgee were occupied without a shot being fired, and many feared that the day was after all to be productive of no new excitement. But the appearance of a body of horsemen before the gate of the amba, which frowned upon us about a thousand yards further on, resembling nothing so much as five hundred Newgates rolled into one, and a few shots of defiance from Theodore himself, set all fears at rest."

"The order of assault formed about four o'clock. Following the Royal Engineers and Bombay and Madras Sappers, went the 33rd Regiment, now destined to have its share of the fighting as the King's Own had had at Arogee. After the 33rd went the 45th Regiment, the 4th King's Own being in reserve, and the Beloochees supporting the batteries, which also moved forward, now and again clearing the neighbourhood of the gateway with a shell. The storming party advanced close to the natural wall of the amba before firing a shot and then the Sniders opened. On the approach of the columns, Theodore seems to have sounded his last rallying cry, and to have gathered his men around him for one more desperate effort, for the bullets came whizzing thick and fast over our heads, a well-directed one occasionally necessitating somebody's being carried to the rear. But as soon as the skirmishers closed on their centre all that was over. A more incessant and terrible thunder than that maintained while the Engineers and Sappers rushed up to the gate, it would be vain to attempt conceiving; no living thing could have stood before it. Whenever a head appeared above the parapet, down it went to rise no more, and soon all was silent above. A party had, however, taken refuge behind the gate, from whence they kept firing upon the Engineers who were busy belabouring the fabric which threatened to withstand their every effort and device. On either side of the gate was a loop-holed wall, flanked by a strong thick fence, composed of horrizontal pointed stakes, through which it was impossible to force one's way, and the slip of a foot involved a fall of eight or a hundred feet. By and bye a narrow track, fit only for goats, was discovered. Tired of delay and of being 'potted' at from behind, a few daring fellows scrambled along the narrow and perilous track, hauled up a scaling ladder, crossed the fence, chased the Abyssinians from behind, and assailed the door, while the 33rd swarmed rapidly after them to see that they were not molested at their work. Soon the woodwork gave way, whereupon it was discovered in what the strength of the entrance consisted. The doors were double, and the space of twenty feet between the two was carefully and strongly built up with large stones, forming a wall of extraordinary thickness and strength. Inside the gate lay a group of dead and wounded, mostly chiefs, the dead killed six times over. But another and narrower ascent had yet to be faced, defended by a strong door at the top and commanded from loop-holed battlements all round. Up this the 33rd swarmed in single file or climbed over huts, houses, and wall into the fort, bayoneting and shooting every armed man who came in their way.

"Now Magdala was taken! The firing had ceased, the British army was marching straight into the fort without further opposition than the extraordinary natural strength of the place presented; Theodorus lay dead beside the inner gate, having shot himself through the head on finding that all was lost; the captives were crowding round kissing the hands and feet of their deliverers, and the women were chanting their notes of wellcome. Close by the gate knelt a sergeant of the 33rd busily plying a file upon the fetters of the captives, who crowded around him in dozens; bread and flour and beer and tej—every thing in fact the inhabitants could think of—were pressed upon the soldiers in token of gratitude for the deliverance they had wrought in Magdala."

—The *Salsette* with the English Mail of April 17th, arrived on Saturday morning. Heads of Intelligence: Lord Cranborne has been raised to the peerage by the death of his father the Marquis of Salisbury.

The agitation on the Irish Church question continues. Mr. Disraeli has published a letter reiterating his assertion as to a combination between Anglican Ritualists and the Roman Catholics for the destruction of the union between Church and State.

Mr. Howard Fetherstonhaugh, a deputy-lieutenant of the county of Westmeath, has been assassinated near his own residence.

Mr. Anthony Trollope has gone to the United States empowered to arrange the terms of a new postal treaty.

The committee of the Church Missionary Society have memoralized the Government on the subject of the East African slave trade.

At a meeting in favour of female suffrage held at Manchester, the Mayoress of Salford and another lady were among the speakers.

Warlike rumours have continued to prevail in Paris, in spite of the pacific protestations of the Government.

A military convention for the suppression of brigandage has been concluded between the Italian and Papal Governments.

The value of the late Brazilian success on the river Plate was over-rated. Assuncion has not been abandoned by the Paraguayans, and the ironclads that ascended the river have returned.

—*Mitrodaya*: "Last Monday evening the scenes in the Kalbadevie and Girgaum Roads baffled description; numbers of carriages, many belonging to the elite of our Society, were compelled to come to a dead stand, their progress having been peremptorily stopped by the Police, in order that all due deference should be paid to the tomfoolery of the Moslem fanatics! The consequence was that the embargo laid on the vehicles was not removed before good three quarters of an hour had passed by. Such delay might in the instance of some of the vehicles, have been attended with serious consequences. If Government will persist in countenancing such absurd demonstrations of religious fervour and zeal, in spite of the antipathy with which all orthodox and intelligent Mahomedans view them, we do not see how Government can stop the right of way on public roads in order to enable it to give full scope to its tolerating principles."

—*Jewish Chronicle*: "Disraeli is neither an apostate nor a Jew. He was born of Hebrew parents. His father, Isaac Disraeli, the author, and his mother, a scion of the Basevis, were members of Sephardim Jewish families. His grandfather and grandmother, indeed, rest in the Portuguese cemetery at Mile-end. Benjamim D'israeli was admitted into the communion of Israel, but his father, thinking fit to quarrel with his synagogue, failed to teach his child Judaism. One day Rogers, the celebrated banker poet, happening to visit at Isaac Disraeli's house at Hackney when Benjamim was about five or six years old, and regretting to find so intelligent a youth without religious instruction, took him to Hackney Church. From this event dates his absolute and complete severance from the Jewish communion. He became a Christian, and a great genius was lost to us."

—A bill now before the Reichsrath of Austria, has the following features: "Change of religion and proselytism cease to be punishable acts. No one is to be forced to pay for a creed to which he does not belong, or to follow the formulas of any worship, whether his own or another's. The Sunday question gave rise to some discussion. Arguments from economy and humanity were adduced in support of the Church view that there should be a general cessation of labour on the

Sunday. On this point an amendment proposed by Baron Tintli was adopted by 76 votes to 65, to the effect that all public work which were not urgent should be suspended on the Sabbath. Clause 12 secularizes cemeteries. Every creed is at liberty to adopt what religious ceremonies it chooses on this solemn occasion, but every thing else relating to burials is confined to the civil authorities."

—*Overland Mail*: "A natural cave has been discovered in the Monte della Gioge, on the banks of the Anio, not far from the Salara bridge, three miles from Rome, containing thirty stag horns, teeth and bones of the rhinoceros, hyæna, bear, horse, and ox in great abundance, some of which bear marks of flint implements, of which also some specimens were found. This cave is about fifty yards above the level of the Anio, and puts those geologists to fault who thought that none such existed in Latium."

TUESDAY—May 12.

—The profits of the line of Steamers between San Francisco and China, last year, was £25,000.

—*Madras Times*: "Mr. Alexander F. Shepherd, M. A., late sub-editor, and at present Special Correspondent in Abyssinia of the *Times of India*, has done admirable service to the Indian Press by his ably-written letters from the late seat of war. Mr. Shepherd's mission in Abyssinia is now nearly over. Unknown almost in the world of letters when he left Bombay six months ago he has now achieved a high position as a popular writer, and he will return to India a comparatively distinguished man."

—*Mofussilite*: "We hear that the Viceroy has sent in a proposition to the railway authorities to run a distinct train for natives only; to consist of second and third class carriages. This train will—if the proposition is well received, and carried out—travel at the uniform rate of twenty miles an hour, and will stop at every station on the line for the purpose of allowing the passengers to alight, drink water, wash, and travel as comfortably as they possibly can; instead of having to submit to a sort of locomotive imprisonment, and endure all the hardships and inconveniences of a long journey by railway, without suitable accommodation."

—*Madras Times*: "We have to announce the death at Bangalore on the 2nd instant, after a few days' illness, of Lieutenant-Colonel Robert Shedden Dobbie, Commandant of the 36th Regiment Madras Native Infantry. A Cadet of a good county family in England, and the nephew of a distinguished Captain in the H. E. I. Co.'s Navy, he arrived in this country about the year 1838, and was at once posted to the 39th Regiment, with which corps he remained until about 1860, when he was appointed to the command of the 4th. In 1865, he returned to his old regiment, with which he marched, about six months since, from Palamcottah to Bangalore. It is not too much to say of Robert Dobbie, that he was an eminently loveable man. An intrepid horseman, a dauntless shikarry, an unwavering friend, and thorough soldier, he added to the many good mental and physical qualities with which Nature had so richly endowed him the manly spirit of an undoubting and enthusiastic Christian. During the last ten years of his life he devoted himself with characteristic energy to the promotion of Christian interests, and now as editor of the *Indian Watchman*, at another as lay preacher on the pier to sailors and soldiers—who could but respect the genuine goodness of the man, however much they may have slighted his appeals—and always cheerful, open-handed, and zealous, he made for himself numbers of friends, and, we believe, no enemies. His Christianity was most advanced, and more after the fashion of that of Cromwell's Ironsides than accorded with the views of the average of men and women with whom he most associated, for Colonel Dobbie never did things by halves, but what he found for his hand to do he did with all his might. But, however, some people may have questioned the soundness of a few of the extreme religious opinions that he clung to with almost desperate tenacity, he never gave offence by propagating them at inexpedient times or in uncongenial places, and his piety never made him less a gentleman or worse a soldier than he was before he gave serious attention to religion. His military career was an honourable one, but it was not distinguished, as he never had a chance of plucking the laurels of war; yet so essentially was he made of the stuff that constitutes heroes, that we are certain he would, had he had the chance, have dared to do his duty as our Outrams, Havelocks, and Neils have done. *Sans peur et sans reproche* he has gone to his grave, and left behind him many, besides his own numerous relatives, who will never forget the genial, manly, and consistent goodness of Robert Dobbie."

—The *Madras Observer*, on the fall of Magdala: "We have especially to congratulate all friends of the Missionary cause—and our readers we know are such—on this renewed proof of God's care over his Missionary servants, on whose behalf so many prayers constantly ascend—and in those prayers we cannot doubt the 'captive exile,' in danger of 'dying in the pit,' has been often remembered with special emphasis. We trust the graphic pen of Stern—so much of whose chequered life has been spent in working or suffering in the cause of Missionary exploration—will ere long give us the tale of captivity and deliverance. And, if we mistake not, it will be a tale exceeding in interest even that of the rescue of the Judsons from the hands of the Burmese in the war of 1824."

—*North China Herald*: "We mentioned some time ago, that the Emperor of China is now twelve years old, or according to the Chinese computation, thirteen, having been born on the 25th day of the third month in the year 1856. A choice of wives is being made for him this year by the Empresses. On the third day of the second month 108 girls were taken into the place for inspection. Their ages vary from elven to fourteen, or as we should say from ten to thirteen; so that the Empress will not be more than one year older, or less then two years younger than the Emperor. Of the hundred and eight twelve were retained for a time, but, like the others, were soon sent home.

"A call has now been issued for girls from the Banner families in the provinces. These will come up to Peking in the seventh month, when there will be another inspection. A large number of eligible girls in the Banner families in Peking were reported as in ill-heath or deformed. This was, in most cases, an excuse to prevent the dreaded isolation of the palace life and irrevocable cutting of home ties."

—*Overland Mail*: "There has just been discovered at Pompeii the impression of a papyrus, the characters of which are perfectly legible. This result is of importance from the fact that no traces of any had been hitherto found in the excavations near Naples, although many were discovered at Herculaneum."

"The proprietor of the *Philadelphia Public Ledger* has erected new premises for that journal. To pass round all the above-ground apartments constitutes a journey of 1,798 yards, or rather more than a mile."

—*Friend of India*: "We trust that the signal triumph of British arms will not be allowed to die out in the breath of telegrams. If ever there was a time when the national thanksgiving ought to be offered to the Almighty Ruler of all things, it is now at this moment that He has been so signally pleased to answer our prayers, and to show pity upon all prisoners and captives."

WEDNESDAY,—May 13.

—*Times of India*: A private letter dated Zoula, April 28, says:—"I have just received the following telegram from Magdalla dated the 16th: 'King buried in Magdala church. Young Theodore to be sent to England to be educated. Gobazye to be crowned king of Abyssinia. Five Gallas shot marauding. Army will start for Zoulla on the 18th.'"

—An American plan for telegraphing in both directions over a single wire at the same time, is recommended by our contemporary for adoption in this country.

—Orientalists must be very much given to intrigue, if we may judge by some remarks which Dr. Haug has sent to the *Times of India*. A sentence may suffice: "I beg, in the interest of his community, of Mr. Cama never to allow himself to be made either a tool for gratifying the ludicrous vanities of an European Zandist, or to give a hearing to the insinuations and intrigues of a certain Sanscrit scholar (residing in Europe), at whose instance he may have penned his remarks."

—A military hospital has been erected at Suez, by the British Government.

—*Guzerat Mitra*: "Emigration from the Guicowar's districts is going on much more than the public generally know. Now, it is towards Ahmedabad. The rates have lately pressed upon the ryots so heavily that many of them at Dehgaum have no other recourse but to desert their homes and seek the shelter of the English Government. In some cases those left behind were made to pay the rentals of the emigrants."

THURSDAY,—May 14.

—The *Saturday Review* has attempted to describe "The Girl of the Period," in a number of articles, which some Native gentleman has thought proper to translate and publish, as a warning to Natives not to abandon the good old way. The *Times of India* says: "Satire is doubtless a very useful weapon, when carefully wielded, but it is too often, as we believe to be the case with the *Saturday Review*, handled in a wild, slashing, and, indiscriminate style, which defeats its own object, and raises just indignation against the assailant. We maintain that the women of England are, as a whole, as virtuous, as homely, as fond of their children and their husbands, as devoted to their duties, as they have ever been. It is unfair to pronounce a sentence upon them all, which has been adjudged upon evidence gathered during a London season, among the avowedly worldly and gay sections of society. These sections have always existed, and they have always been characterized by extravagancies of some sort or another. But we will make bold to say that in the homes of England, there are just as many good, sensible, pure-minded women as there ever were."

—Mooloo Manik and four other Waghir outlaws have been killed by the Federal Sebundy force. *Times of India*: "The outlaws, finding themselves hard pressed, retreated to a dher's house in the village of Wachuda and made a desperate resistance, killing two and wounding eight of the attacking party, which then set fire to the house. When the building was in flames the outlaws bolted; two of them were almost immediately shot but the other three made off. These were overtaken in a nullah, and shot or cut down after a hand-to-hand fight with the Federals. Five muskets were taken."

—A Beloochee camel-driver just returned from Australia, has brought a European wife with him.

—*Mofussilite*: "An Allahabad correspondent informs us that a severe collision on the East Indian Railway took place at Mirzapore station on the morning of the 6th instant; the down passenger train having run into an up goods train. Several persons are hurt, but, providentially, (as far as we can find out) none very severely."

—Mr. DIsraeli, writing to explain something said by him about the Ritualists, says: "When I spoke I referred to an extreme faction in the church, of very modern date, that does not conceal its ambition to destroy the connexion between church and state, and which I have reason to believe has been for some time in secret combination, and is now in open confederacy, with the Irish Romanists for the purpose."

The letter is dated "Maunday-Thursday" We heard lately of a note written by a gentleman of High Church views, dated "Quinquagesima Sunday." The writer was evidently no Sabbatarian, for his note had reference to a purely business transaction.

—From now until October next, the P. and O. Steamers leave Bombay with the Mail four days earlier, namely on Tuesday.

FRIDAY,—May 15.

—H. H. the Gaekwar thought proper to order half a dozen Armstrong guns, 12 pounders. The Government of India do not approve of this sort of thing, and His Highness has been requested to sell them to the Government of Bombay. Well, he presents a bill for nearly a lac and a half, though the guns are estimated here at Rupees 18,000. The *Times of India* does not think the Government will pay the bill.

—The Abyssinian correspondent of the *Pioneer* says: "Such open and unblushing immorality as is seen and heard by broad daylight in the markets of Antalo and Addigerat could not be surpassed by the worst garrison town in England after tattoo."

—Deaths last week, 337.

—12 Natives were killed, 8 others injured by a railway accident near Barrackpore, on the 7th. The train was going on to a siding when the pointsman, from some mysterious cause, reversed the points, and at once produced a most lamentable catastrophe.

—Under the head of "Munchausen Redivivus," the *Times of India* has an amusing notice of a narrative by Dr. Boustead, telling how, in Abyssinia, he, single-handed, encountered a herd of five huge elephants, killed three of them and put the rest to flight.

—*Indian Churchman*: The *Bombay Guardian* informs its readers that the D. P. W. have re-

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moved the unfinished cloisters of S. Thomas' Cathedral, and it adds, with a spice of ill-concealed sour satisfaction, 'Not one stone remains upon another.'"

We used the words of the *Times of India*, which bitterly deplored the demolition. It is strange how the same words can perform such very opposite duties.

TELEGRAPHIC NEWS.

London, May 1st.—In the House of Commons last night Mr. Disraeli said that the recent divisions had altered the resolution of Government and of the House, and that it was now necessary to consider the position of the Ministry.—The House has adjourned until Monday.—Sir Stafford Northcote replying to Mr. Gregory said the furlough rules had been prepared for India and had been carefully considered by a Committee of the India Council. The principle had been entirely approved, but certain alterations had been recommended.—A despatch setting forth the recommendation of the Committee had been forwarded to Sir J. Lawrence who was authorised to publish the rules amended as he might think necessary.—The Fenians Burke and Shaw have been found guilty and sentenced to fifteen and seven years' penal servitude.

2nd.—Mr. Gladstone has given notice that on Monday next he will introduce a motion to refuse supplies until the Irish resolutions have been settled.—Conservative candidates have been returned for Bristol, Grantham, South Lancashire, Leominster, Cockermouth, and East Kent.—The following names appear in the Obituary of theweek:—W. P Oxenden, W. C. Ogilvy, General S. Canningham, General H. Raynsford, Surgeon Grieslack, and Philip Stewart.—The Transports, Serapis and Crocodile have been ordered to proceed to Alexandria to bring home the 4th and 33rd Regiments.

5th.—In the House of Commons yesterday evening, Mr. Disraeli stated that he had tendered his resignation, which the Queen had refused to accept. Her Majesty had however authorised a dissolution when business should permit. He would propose therefore to press on the business before the House in order to enable an appeal to be made to constituencies in November. In reply, Mr. Gladstone, Mr. Bright, and Mr. Lowe protested against the unconstitutional conduct of Government which Mr. Disraeli in a second speech defended. He said the Queen had given him a conditional power to dissolve, and he challenged a vote of want of confidence in the Ministry.—The resumption of the debate on Mr. Gladstone's resolution has been fixed for Thursday.—The House of Commons has voted the Budget after a sharp attack by Mr. Gladstone on the extravagance of Government.

6th.—An excited discussion commenced in the House of Commons last night relative to the discrepancies in the Ministerial statements in the Lords and Commons concerning the powers given to dissolve Parliament. The explanations offered by Mr. Disraeli were considered unsatisfactory.—Lord E. Cecil subsequently moved for a Royal Commission on Military education, especially the training of candidates for commissions. The motion was adopted, Sir J Pakington assenting.—Mr. Fawcett then moved a resolution in favour of simultaneous competitive examinations in London, Calcutta, Bombay, and Madras.—In reply Mr. G. O. Trevelyan moved an amendment, admitting into the Covenanted Service natives who had proved their fitness in the Uncovenanted Service.—Sir Stafford Northcote expressed his general concurrence in the motion, but though a warm friend of the competitive system he doubted if it would produce natives fit for high administrative offices, though Government were extremely anxious to introduce them. The principle of Mr. G. O. Trevelyan's amendment should be embodied in the Government Bill.—The amendment was subsequently withdrawn.

7th.—A great meeting has been held in St. James' Hall presided over by the Archbishop of Canterbury for the purpose of protesting against the abolition of the Irish Church.—14,000 French soldiers have been allowed furlough by the Emperor Napoleon.

8th.—In the House of Commons last night Mr. Gladstone's last resolution was adopted without a division, Government members intimating that they would energetically oppose any Bill framed on the resolutions before the House.—A stormy and acrimonious discussion took place during the debate, on the necessity for abolishing the *Regium Donum* and the Maynooth Grant.—The Irish Reform Bill was subsequently read a second time.—The Fenian' Nagle, has been realeased.

9th.—A Royal Warrant has been issued ordering that henceforth officers serving in India, under the rank of a regimental field officer, who have served two years with their regiment, one of which has been in India, will be ineligible to enter the Staff Corps.—It is probable that Indian officers now at home on leave will have the benefit of the new furlough regulations.—In the House of Commons, yesterday, Mr. Ayrton called attention to the papers relative to the Bank of Bombay, and criticised the constitution of the new Bank.—Sir Stafford Northcote, in reply, said he had authorised the Governor of Bombay to take shares in the new Bank, and had provided for a Commission of Inquiry into the general subject of the connection of Government with the Presidency Banks.—Sir Charles Jackson, the Chairman of the Commission of Inquiry into the old Bank of Bombay, sailed for India on the 4th instaut.—The following names appear in this week's Obituary:—Isaac Jackson, General Graemler, and General Ahmuty.

MENGNANPURAM COMBINED DISTRICTS.

(Concluded from 25th April.)

Of the last named village, I might write many sheets, and it is of importance to state, as briefly as possible, some particulars respecting the present state of a schism which took place here some eight years ago. This was among the first villages which I visited after my arrival in Tinnevelly. It was formed by Mr. Rhenius, but the number of Christians was small when I went there in 1837, and the place of worship was a very low and ill-ventilated building, roofed with palmyra leaves. There was a large heathen population in the immediate vicinity, which ultimately became Christian. Soon afterwards a substantial place of worship was erected, of stones and chunam, and covered with tiles. It is a curious fact that the heathen recommended our people to build it large enough to accommodate them, as they all meant to come. And it came to pass not long after the church was completed, and the congregation increased to upwards of 600, and was for several years regarded as the most advanced in Tinnevelly. The Lord's Supper was administered monthly, and the number of Communicants was large. A Native Clergyman was appointed to the place, and all things seemed highly promising. But the Evil one was at work, for he could not endure to see the Gospel progressing so favourably. He had his instruments in the course of training, and on a favourable opportunity, he contrived to lead astray about a thousand of the Gospel Propagation Society's Christians at a neighbouring village, and upwards of 500 of the congregation of Pragasapuram. The instruments in Satan's hands were a dismissed Schoolmaster and a Catechist of that Society; the latter, however, has since found his way back to employment in the Mission, but the other continues to lead the people astray, and he has been successful hitherto in deceiving many, and keeping them under his influence; not however, by his piety, but by his cunning craftiness. He has published a work in which he denies the personality of the Holy Spirit, and this at once stamps him as a heretic; and the rites and observances prescribed to his followers, are a jumble of practices from Mahomedanism, the Mosaic ceremonies, and the facts of the New Testament. There is nothing new under the sun, and Church History furnishes us with many narratives of similar things. They never last, but are generally consigned to oblivion with the age that gave them birth. It is fearful, however, to contemplate the condition of those who yield themselves to Satan's solicitations, to work evil in opposition to the clearest light and knowledge.

I have been able within the last year, to visit all the principal congregations several times, and have felt that it was an unspeakable privilege to preach the Gospel to such large numbers of people. It is now so different from the state of things when I began my Missionary life; the people were then ignorant, only very few could read, and it was difficult to convey our ideas to our hearers. The custom then was to catechise very fully in the course of every sermon, but at present, owing to the benefit derived from our vernacular schools, and the familiarity of the present generation of Christians with Divine truth, we can preach continuously as to an English congregation, At the same time it is a safe and satisfactory plan, to ascertain that the people do understand our discourses, and I therefore keep up a certain amount of catechising. There is no difficulty whatever in assembling the people at any hour of the day, provided due notice be given of the Missionary's intention to visit the place; and in my recent tours, I have preached successively morning and evening for a whole week to full congregations. A mid-day service is however, the best opportunity, as the people come home then from their fields and trees for some refreshment, and a little rest. On referring to minutes of one of those tours, I find that in 13 villages visited I preached to 2, 072 hearers.

In my visits, I always endeavour to examine the children of our schools, not so much to test their progress, for this is done regularly by the Inspecting Schoolmaster, but more especially to sow in their tender minds the seed of God's truth. It is impossible to calculate how much good may be effected in this way. Lasting impressions are made on the minds of the children, by the fact of coming into the presence of an European, being examined by him, and listening to what he says. Some little story related by him is remembered, and we know that, years afterwards, children will recall the scenes and impressions of childhood, and attribute to their influence much of the character that is subsequently formed. Attention to the young is undoubtedly a paramount duty of Christian Ministers.

With reference to many other congregations in these districts I need say no more than that steady progress is being made towards a strong faith, and a life more agreable to the Gospel. Many of the Hindu national failings will of course cleave to our converts for a time, and the characteristics, though modified by Christian principles, are not to be obliterated at once. All nations have very distinctive tendencies of mind and moral character. It was an unenviable notoriety which the Cretans obtained, and I fear upon comparison it would fare not much better with the Hindus as a nation. Love of money among other things might with justice be added, but this affects all people more or less, and is, I believe, overcome with less difficulty than the habit of lying. As a proof of this, I may mention the voluntary contributions of my people during the past year. The total contributed by them for all purposes, amounts to Rs. 4,475-12-9; and I am happy to say that out of this, Rs. 2,000 have been added to the treasury of our Native Church Fund, which now supports one Native Pastor and 14 Catechists. I recollect the time when nothing was contributed by our people for any object save a few coppers for the poor on Sundays.—*Madras Church Missionary Record.*

PASSENGERS SAILED.

Per *Baroda*, 2nd;

For Marseilles.—Mr. J. K. Pollock, Mr. R. O. Sawers, Dr. and Mrs. R. G. Dallas, Mr. Innes, Mr. J. E. Howard, Lieutenant J. C. Keyser, and Mr. H. Phillpots.

For Southampton.—Mr. and Mrs. D. McDonald, Lieutenant Colonel Mr. Fooks, Mrs. Hawkins and three children, Mr. Alfred Sawers, Mr. and Mrs. M. J. Higgins, Mr. Henry J. J Gibbons, Mr. Geo. W. Hawkes, Mr. S. W. Wyke, Mrs. Bardsley and two children, Lieutenant and Mrs. Jacob and three children, Dr. Yuill, Mr. Lawrence, Colonel Neale, Mr. R. A. Baker, Mr. and Mrs. J. Kelly and two children, Conductor M. Corkery, Captain Baird, Lieutenant Maturin, Staff Assistant Surgeon Murtagh, Captain and Mrs. Aitken and Mrs. Suart.

For Suez.—Mr. and Mrs. Leathes, Lieutenant Colonel Davidson, Major E. Le Pelley, Mr. Agelasto, Mr. Washington Teasdale, Lieutenant Wavel, Captain Manning, and Mr. and Mrs. Rossette.

For Aden.—Mr. Rustomjee Byramjee.

Per *Carnatic*, 5th:

For Marseilles.—Mrs. Alex. Robinson and infant, Mr. A. Rogers, Colonel A. DeLisle, R. E., Mr. Edward Walker, Mrs. White and child.

For Southampton.—Mrs. Fife and 3 children, Mr. Griffiths and 2 children, Captain Briggs, Mr. P. W. Jamieson; Mr. Geo. Thomas, and Conductor and Mrs. W. F. Knight.

For Suez.—Mr. L. J. Mullins and Mr. W. Harbo.

DOMESTIC OCCURRENCE.

BIRTH.

MARTIN.—At Nusseerabad, on the 8th inst., the wife of the Rev. G. Martin, of a son.

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